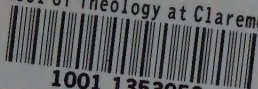


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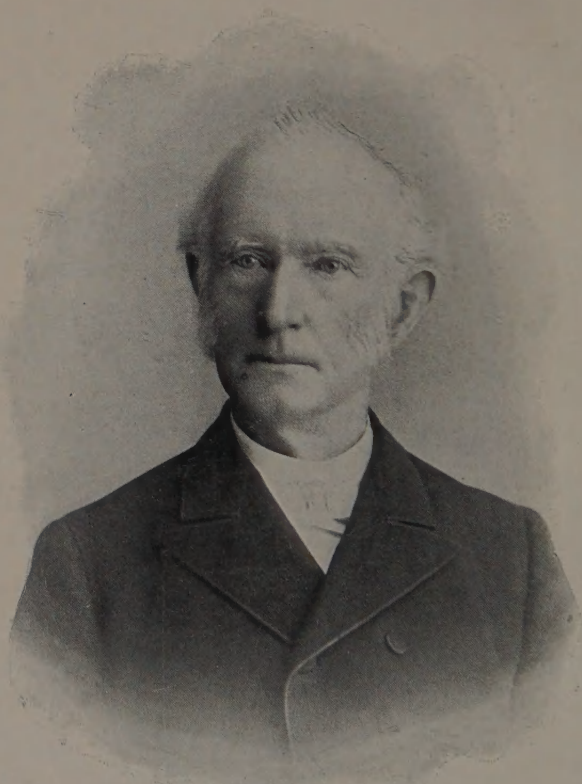
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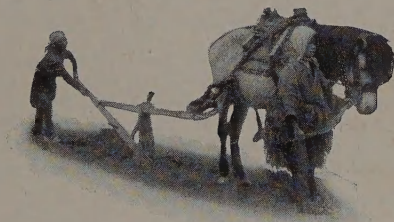
REV. ROBERT SAMUEL MACLAY, D.D.

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The  
**Japan Mission**  
OF THE  
Methodist Episcopal Church

Edited by  
DAVID S. SPENCER



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THE REV. ROBERT SAMUEL MACLAY, D.D., holds, among the foremost missionary leaders of the Methodist Episcopal Church, the distinction of being an active agent in the beginnings of our mission work in the three important fields of China, Japan and Korea. With the remarkable record of twenty-five years in the early, formative period of the China Mission, the advocacy and then, for fifteen years, the superintendency of the Japan Mission, and the earliest Protestant missionary exploration of Korea, and oversight of the planting of our mission in the Hermit Nation, he completed his long public career by guiding the interests of the Maclay School of Theology, San Bernardino, California, as dean, from 1888, when he retired from service in Japan, to 1893. He was permitted to see the wide Oriental territory which formed the center of his labors become the present strategic center of world politics and history, and to know that to him was given a principal part in projecting into it the decisive Christian factor.

PRINTED IN APRIL, 1910



# JAPAN MISSION

## COUNTRY AND PEOPLE

The Empire of Japan is composed of a chain of islands, located in the northwestern corner of the Pacific Ocean, close to the continent of Asia, and extending in a general direction from northeast to southwest, along the shores of Siberia, Korea, and China. The northern extremity of Arito Island, off the southern point of Kamtchatka, 50° 56' N. Lat., constitutes its most northeast extremity, while at the southern end of the island of Formosa, 21° 48' N. Lat., it reaches its most southwesterly point.

**Geographical  
Position**

If laid down on the American Continent this island chain would extend from Fort Severn on Hudson Bay to Havana in Cuba, or a distance in direct line of about 2,100 miles. The islands number in all several thousand, depending upon how many are counted of the rocky bubbles, lifted by volcanic force from the bed of the ocean.

**Area of the  
Islands**

The largest of those inhabited are, beginning from the north, Hokkaido, area 30,267 square miles; Honshiu, area 86,750 square miles; Shikoku, area 7,029 square miles; Kiushiu, area 15,763 square miles. Here in these four islands, and excluding Formosa, is a total area of 139,810 square miles, while the total area of the empire, excluding Formosa, is 147,721 square miles, which shows how small is the average area of the thousands of remaining islets. Formosa contains 13,415 square miles. If to the reader these figures mean little, it may be easy to remember that Japan is considerably larger in area than Italy, or the British Isles, or Germany proper, almost as large as Spain, and well approaching the size of France. She is slightly larger than California.

When one considers Japan's great population, however, it at once becomes clear that there is no territory to spare. If California, with her 1,500,000 population, had instead to provide homes for Japan's population of 50,000,000 (1909) she would doubtless regard herself as having too large a family to support. But California could take care of 50,000,000 people more easily than can Japan, because she possesses a greater proportion of arable soil. It must not be forgotten, however, that the seas



BRIDGE AND TEA HOUSE

which lash Japan's very irregular coast-line of 18,178 miles furnish large stores of food for her millions.

Japan is a beautiful country. A chain of mountains extends throughout the length of the islands, with a cross section dividing Honshiu into two main portions, 'Southern Japan' and 'Northern Japan.' From these craggy mountains spring deep gorges and narrow valleys, out of which, during rainy periods, flow swift mountain streams. Japan has no large and long

An Attractive  
Country

rivers. The surface of the country is very uneven, and, while having less grandeur than Italy, or the eastern United States, is exceedingly varied and attractive. The storm-swept mountains are clad in crazy old pines, cedars, maples, and many other woods; and cherry blossoms, chrysanthemums, and huge lotus flowers spring up along all valleys and streams. Beauty is everywhere.

Since Japan passes through such a stretch of latitude, she naturally possesses a great variety of climate. In the extreme north the summers are cool and bracing, and the frigid winters wrap everything in a heavy mantle of snow and ice; but in the southern extremity there is little snow and the winters are mild, while the summers are damp and hot. In general the climate is temperate, differing but little from that of the Gulf States. But the excessive humidity in the atmosphere, and the proportionally small amount of ozone and electricity make it enervating and depressing to the foreigner, especially during the late spring and summer months. The rainfall is heavy, and particularly so at the rainy season in June, when it rains almost constantly for three weeks. In short, Americans generally find the climate more of a trial than would from appearances seem to be warranted.

#### Climate

The Japanese are a vigorous and prolific race, and the population is rapidly increasing. While France is decreasing in population, Japan gains about a half-million a year. Physically the Japanese are inferior to the races of the West, and even to the Chinese, being smaller and possessed of less powers of endurance. But better food and the careful bodily training that the young, both boys and girls, now get in the schools will gradually correct this, in fact is making marked changes. Indeed, the average height of the young men and women in the schools has already, we are told, been increased over one inch during the last few years. On the battlefield they have surprised the world.

#### Characteristics of the People

The Japanese, inured through centuries to hardships caused by floods, famines, typhoons, fires, and earthquakes, are a cheerful race, fond of bright flowers, gay scenes, and light

amusements. They are generally friendly to foreigners and a pleasant people among whom to live. They are kind to the poor and quick to relieve distress.

A prominent characteristic is their openmindedness. their readiness to adopt new things, if proven to be of value, no matter whence they come. They are, in fact, anxious to try every new thing, and to adopt what is best. The

**Their** youth generally study well at school, and make  
**Openmindedness** commendable progress. Side by side with American or English students in the colleges of the West, they easily hold their own, often capturing the prizes offered. In professional life they have made good show-



ings, and the list of scientists, specialists, and inventors among them is a very commendable one. The abundant life and energy of these people in comparison with other Eastern races is one of the things that most forcibly impress the traveler. They are quick, active, alert, enterprising. They have an inordinate amount of ambition, not only to do what other men have done, but to surpass them, even to set the pace for them. Their haste to master and use all that is new tends to make them superficial rather than thorough, and they lack somewhat in persistence.

The soil is quite fertile, yielding fine crops of rice, wheat, barley, beans, and vegetables in considerable variety, while

cotton, tea, and mulberry plants bring in large returns. A variety of native fruits are also produced, to which in recent years have been added most of the leading fruits of the United States. Japanese fields are cut up into small plots like our vegetable gardens, and they look very different from the broad, cultivated fields of the West. Little rivulets are made to flow around through them, and by these they are well irrigated.

#### Products of the Farm

Although the Japanese are good farmers, their agricultural implements are extremely crude. Plowing is done with a wooden plow, iron tipped and drawn by a horse, a cow, or an ox; or the earth is dug over by man power, a very heavy sort of hoe, called a *kuwa*, being used for the purpose. Grain is mostly gathered with a sickle and threshed by hand on the ground. While model machinery is already used in the government experimental farms to some extent, the masses of the farming communities know little of the use of such helps. The chief contributions of Japan to the world's markets are tea, silk, rice, and camphor, all of which are of good quality. She also does a very considerable export business in matting, matches, lacquer ware, and porcelain.

Material expansion is characteristic of the times. Good railways, fairly well conducted, traverse the empire from north to south, the main trunk line being something over 2,000 miles in length; and there are numerous cross lines already open and more under construction. One can now

travel to all parts of the country by train comfortably, cheaply, and in reasonable time. The postal system furnishes free delivery throughout the empire, and is in the main carefully and promptly conducted. The telegraph system, conducted by the same department, reaches practically all portions of the empire with commendable promptness, and even from the interior towns direct cable communication may be had with Europe and America. Wireless telegraphy helped to make possible the naval victories of the recent war, and stations on the Japan coast are now talking with ocean steamers half way across the Pacific.

#### Modern Conveniences



**Educational  
System**

The change that has come over Japan through her educational system can scarcely be measured. A uniform system of training throughout the length and breadth of the land has tended to unify the people in language, political ideas, and patriotic interests.

One can go nowhere without finding good school-



A MODERN RAILWAY STATION AT OSAKA

houses, with Japanese children swarming around them like bees. Over 96 per cent of the children of school age are now enrolled in schools, and this percentage is still rising. Primary schools are to be seen in every village and hamlet, while the larger towns have academies and agricultural, industrial, normal, and other schools. There are also eight government colleges and two good universities. If one leaves out of account moral and religious instruction, the educational system in vogue is an excellent one.

The Educational Department for years opposed the establishing of private schools in the empire, especially such as

would not come under the control of that department. There are, therefore, comparatively few private schools except the Mission schools. Among the few, however, are the great Wasedo University, established by Count Okuma, with its 5,700 or more students, and Keio University, established by that fearless pioneer educator, Yukichi Fukuzawa, with its strong faculty and 4,500 students. The other private schools not connected with Missions are mostly technical or primary schools.

**Private  
Schools**

Of the Mission schools there are (1909) 143, with an enrollment of about 12,000, and it may be questioned whether any other form of Christian work in this country is accom-



MISSION DAY SCHOOL, FUKAGAWA, TOKYO

panied with deeper or more far-reaching results. There are also 29 schools reported by the Roman Catholic Missions, having a total enrollment of 5,912. The graduates of those Protestant schools now occupy prominent positions in government and business life, are generally fully trusted, and in many instances exert strong influence in favor of Christianity.

**Mission  
Schools**

## SYSTEMS OF NATIVE RELIGIONS

There are those who boldly assert that the Japanese are not a religious people, and they point to the absence from temple services of the masses of the people. Others would have it

**Evidence of a** that the people are very religious, and these cite  
**Religious** the religious literature, the temples, the priests,  
**Instinct** and the festivals in evidence. All depends upon  
one's viewpoint. Individual Japanese do not

generally worship at the temples, for they pay the priests to do this for them, but the evidences of religious desire are on every hand. Japan had in 1905 192,366 Shinto shrines, and 15,212 priests serving therein, while Buddhist temples numbered 72,206 and priests 51,204.

Festivals are frequent and popular. Pilgrims are incredibly numerous; five hundred thousand are said to visit Ise, and nine hundred thousand to visit Kōmpira, each year. Mendicant pilgrims abound on every famous circuit. Every house has its god or Buddha shelf. Gods are conceived to exist by the myriad and for every conceivable purpose; not only are there gods for farmers, for travelers, for children, for soldiers, and for mothers, but also for robbers, for immoral women, and even for the dramshop.

On the other hand, in conversing with the people one is struck by the widespread ignorance of what their religions teach. Not one Buddhist in a hundred can define the tenets

**Religious** of Buddhism, nor can a man tell you what teachings  
**Ignorance** are Buddhist and what are Shinto or Confucian.  
**and Apathy** The Japanese has constantly before his eyes the em-

blems of each of these religions. In nearly every Samurai's house (under the old feudal system a Samurai was a member of the soldier class) were the moral books of Confucius, and the black lacquered wooden tablets, inscribed in gold with the Buddhist names of his ancestors, while on the god-shelf stood the idols of Buddhism and symbols of Shinto. The cause, therefore, of the apathy mentioned must be sought in the unfaithfulness, ignorance, and laziness of the priests. Taken as a whole they are a corrupt and shift-

less lot, and have lost their hold upon the educated classes almost entirely, while the lower classes follow religious practices largely through force of habit handed down for centuries.

Broadly speaking, Japan has three non-Christian religions: (1) Shinto, or "The Way of the Gods," which is a purely Japanese cult handed down from the earliest times; (2) Confucianism, or the teachings of Confucius, the great Chinese sage, which were introduced into Japan in 270 A. D., during the reign of the Emperor Ojin; and (3) Buddhism, or the teaching of Buddha, or Sakya-muni, which came to Japan from Korea in 552 A. D., having traveled from India through China. Shinto, as one has said, is only a national cult; Confucianism is a philosophy of the relations between man and man; while Buddhism is a true religion, with ideas about sin and salvation. As another has summed up the scope of these three "ways," "Shintoism furnishes the object of worship, Confucianism offers the rules of life, and Buddhism supplies the way of future salvation."

### Three Native Religions



SHINTO PRIEST AND SON  
Sacred dog, 350 years old

Prof. Ernest W. Clement makes this statement regarding the Shinto faith: "Shinto is a system in which the deification and worship of heroes, emperors, family ancestors, and forces of nature play an important part. It has no dogmas, no sacred books, no moral code, no philosophy, no code of ethics, no metaphysics; it sums up its theory of human duty in the following injunction: Follow your natural impulses and obey the laws of the state. It requires of its adherents nothing except worship at certain temples or shrines on stated days. A pure Shinto

### A Simple Nature Worship

temple is an exceedingly plain affair, in front of which, at a little distance, is invariably set a *torii*, or arch. Without idols, the temple contains, as emblems of Shinto, strips of paper hanging from a wand, together with a mirror. The form of ordinary worship is simple: it consists of washing the face, or hands, or both, with holy water; of ringing a bell, or clapping



WOMAN WORSHIPPING A TREE  
LIUCHIU ISLANDS

the hands, to call the god's attention; of casting in a coin as an offering; of standing with clasped hands during a short prayer, and of making a farewell bow. This ceremony is sufficient to 'cover a multitude of sins'! At the regular festivals there are special and elaborate services, at which the priests (often laymen) officiate. Pilgrimages to holy spots, usually 'high places,' are important in Shinto."



## Decline of Shintoism

After the rise of Buddhism to power, about the ninth century, Shintoism became well-nigh buried under the rich paraphernalia and aggressive power of the Buddhist faith. It remained thus buried until the rise of modern Japan, when the restoration of the emperor to power led to the revival of the primitive faith, Shinto receiving the special protection of the imperial house. Ever since this period efforts have been made by enthusiastic Shintoists to secure an enactment which would make Shinto the state religion of Japan, but religious Shinto has gradually lost ground. After a time it was reduced from a religion and placed in charge of a Supreme Council as one of ten departments. In less than a year thereafter it was again degraded from a department to a board. In 1877 this board became a Bureau of Shrines. Thus Shinto has been completely disestablished as a religion, officially considered. This does not mean that it has lost its hold in a religious sense upon all the people. Its head shrine is at Ise, which has recently assumed in the popular thought far greater importance than formerly. The imperial visit to this shrine at the close of the Russo-Japanese war, the visit made there by Admiral Togo to offer thanksgiving for victory on his homeward journey from the war, and the visits of the crown prince and imperial princes recently made, add new interest to this Shinto shrine, and, therefore, to all Shinto shrines throughout the country. The funeral of the late Prince Ito was conducted as a state funeral in genuine Shinto style. It is nevertheless true that the influence of Shinto is confined largely to the official class.



BUDDHIST PAGODA AT NIKKO

The masses of the people remain Buddhists, though multitudes on the New Year's occasion, and at other festivals, borrow symbols of Shinto as means to express religious thought.

The Japanese people are slow to adopt a new religious faith. The survival of the Shinto faith itself stands as a testimony of the strong tenacity of old religious ideas. It required a century for Buddhism, after its introduction to

**Introduction of Buddhism** this land, to gain any appreciable foothold with influential classes, and it was not until the Prime Minister Iname and Prince Shotoku espoused the faith that Buddhism began to make any headway; and not until Kobo Dashi, 774-834 A. D., introduced the principle that Shinto deities were incarnations of Buddhist objects of worship did the new religion spread widely among the people. After this Buddhism was adapted to Japan, rose in power, overshadowing the primitive faith, and ultimately attained great political importance.

In the words of B. H. Chamberlain, "All education was for centuries in Buddhist hands, as was the care of the poor and sick. Buddhism introduced art, introduced medicine, molded the folklore of the country, created its dramatic poetry, deeply influenced politics and every sphere of social and intellectual activity. In a word, Buddhism was the teacher under whose instruction the Japanese nation grew up."

But in proportion as civilization advanced under Buddhist influence, luxury and pessimism arose, weakening the middle classes as well as those who carried the responsibilities of the state. "At present," writes Ernest W. Clement, "Buddhism in Japan is exceedingly corrupt, is losing its hold upon the educated, but retains a tremendous influence over the great mass of the people. The majority of the priests are ignorant, illiterate, and immoral, 'blind leaders of the blind.'"

**Losing Its Hold** Buddhism brought a voluminous ritual, ornate temples, and a wealth of display which instituted at once a strong contrast to the unadorned shrines and simple service of the

Shinto cult. Its idols are numberless, many of them being merely local gods. It can dress up famous characters of other faiths and deify them for its service. Some of its gods are merely Shinto characters decorated with the habiliments of Buddhist thought and coloring.

**Empty  
Forms**

It is the religion of the common people. It gets nearer the heart than either of the other two faiths. It is concerned far more with the future life than with this. It knows no salvation for the individual, whose highest attainment is absorption into Buddhahood in a state called *Nirvana*, unconscious, unreasoning, unfeeling, will-less. With its multitude of visible objects of worship, its gorgeous ritual, its rosary, its wearisome repetition of prayers, its language largely dead to the people, it is in many respects not unlike the degraded forms of Roman Catholicism.



DAI BUTSU, KAMAKURA  
Famous bronze image of Buddha

Buddhism in Japan is divided into twelve chief sects. Some of them are large, vigorous, missionary in spirit, progressive; others weak, quarrelsome, having comparatively little influence. The reader must bear in mind that there is a vast difference between ideal, esoteric or philosophical Buddhism—of which little is known except by the priests and the foreign student of Buddhist teachings—and practical Buddhism as it appeals to and is understood by the masses of the people. Theoretically some of its views are elevating and would seem to lead to higher religious development. Practically the masses of its followers are low in thought, degraded in practice, and pessimistic as to the future. It is a slave to necessary law, and its unvarying answer for all the ills and misfortunes of

**Two Phases  
of Buddhism**

human life is the pessimistic shi-kata-ga-nai—"there is no help for it."

But Buddhism in Japan is not yet dead. Indeed, a revival of its life has of late been manifest. Alarmed at the progress Christianity is making, disturbed by the dissensions within its own ranks, disappointed with its failure during the

**Borrowings  
from  
Christianity**

wars with China and Russia to make an impression, though spending large sums of money, while Christian agencies with little money and less prestige won strong approval and government recognition, and stung by the criticisms of a press growing daily in power and effectiveness, Buddhist leaders have been striving vigorously to regain for their faith its former place in the public mind. In their attempt to make it attractive they have again taken to borrowing. They have Buddhist Sunday schools and picnics, a Buddhist Bible with missionary journeys of Buddha, Young Men's Buddhist Associations with summer schools, Buddhist preaching services, even to street preaching, a thing previously unheard of, and in many ways reveal their anxiety over present conditions. Not a few Buddhists are purchasing copies of Christian Scriptures and hymn books, and to Christian tunes are being adapted Buddhist hymns.

Confucianism came early to Japan, but had relatively little influence until the seventeenth century. Chinese Confucianism may not deserve to be called a religion. But in the hands

**Bushido,  
a Form of  
Confucianism**

of the moral teachers of old Japan, and as practiced by the nobler Samurai, it became transformed into an ethical religion known as Bushido, "The Way of a Warrior." Its central principle was loyalty. Obedience of the inferior to the superior was the keyword. As thus adapted to Japan Confucianism differs from its Chinese aspect in the heroic military spirit that pervades the whole, in exalting loyalty over filial piety, and in ascribing to loyalty and filial piety a religious authority. Bushido produced many noble characters whom the nation now delights to honor. Had it not been for the severe training received by her ruling classes under the guidance of Bushido,

Japan could not to-day have taken her place so easily and, on the whole, so successfully among the civilized nations of the earth.

This system built up again the sanctions for family and social life, stating in detail the duties of each class and individual. Bushido restored to the practical life of the nation those choice idealizing spirits whom Buddhism had for centuries been drawing off to the mountains, to Japan's incalculable injury. It sought to establish the practical life of the state and of the family on the firm foundation of character and knowledge. But

**Its Strength  
and Weakness**



Bushido had no systematic propaganda, no missionary zeal; it had no worship for the Supreme Being. It had no church, no priesthood, no organism. It was a system of thought, a philosophy of life, a code of religious ethics, but not truly nor completely a religion. Hence its complete collapse on the advent of Occidentalism. An important tenet of Bushido, as of Confucianism, was to let the gods severely alone. It contained no doctrine of salvation for the sorrowing and self-condemned. It was a system of stern political morality and



of personal stoicism; it was thus unfitted to reach and uplift the sinning, downcast, and helpless masses.

Bushido has absorbed elements from both Confucianism and Buddhism. From the latter it gets its pessimistic or stoical fatalism; from the former its loyalty or patriotism. It has been fashionable chiefly with the military classes. It emphasizes justice, courage, benevolence, politeness, veracity, honor, and self-control, but ignores personal chastity in men, and encourages suicide and revenge. To Confucianism must probably be charged in some degree the apparent religious indifference of the Japanese.

What then is the status of these non-Christian religions? Are they sufficient for the moral and religious needs of Japan?

Buddhism, as we have seen, is hopelessly divided into a dozen chief sects with still further subdivisions, and there is a great lack of harmony among them. The priesthood is exceedingly corrupt, ignorant, and with little influence,

**All three  
Religions  
Outgrown**

except over the lowest classes. It would have far less influence did it not largely control the funeral rites and cemeteries. Buddhism is out of the race.

It will long remain as a religious and superstitious influence, will attract visitors to its temples, and by its immense property investments and the gifts of its misled followers keep up a show of life; but under the blazing light of the scientific and religious thought of the twentieth century it cannot permanently stand.

Shinto is also out of the race. For reasons above outlined it cannot appeal to an enlightened people as possessed of a sufficient religious basis. "The strength of modern Shinto as a religion is in its doctrine of the divine descent of the imperial house. But here, too, is its weakness: for in proportion as the science of anthropology destroys this belief, Shinto as a religion will be wholly routed." It has already been officially killed.

Confucianism or Bushido is likewise out of the race. However much a few skillful Japanese writers may glorify its teachings and a few uninformed foreigners laud its virtues, the thoughtful student of the times, be he Japanese or foreigner,

knows that it is out of harmony with the spirit of the new Japan. It exalts the military virtues. According to its tenets, manhood as such has no rights. It scorns industrialism and commercialism. In essence it is opposed to popular government, to the education of the masses, and to that pronounced individualism toward which new Japan is fast tending.

*It should be carefully noted that the moral and religious wants of Japan to-day are being met by neither one nor all of these religions.* "It is pointed out by the Japanese themselves that ethical thought in Japan to-day is in confusion, and the reason is not far to seek. More than aught else, it is the whirlpool created by the inrush of Western ideas and the break-up of old Japanese standards that has wrecked so many Japanese youth. The transfer of the seat of moral authority from Confucius to the individual conscience has been so sudden that many a man has been morally killed by the shock. The extent of the mental and emotional distress prevailing at present may be judged from the fact that one Christian educator receives dozens of letters every month from men and women who are contemplating suicide, and the Asahi Shimbun bureau of consultation for intending suicides receives as high as fifty letters a day from such persons, many of whom are students."

**A Moral  
and Religious  
Lack**

According to investigations made by the Department of Home Affairs, the number of suicides throughout Japan during 1908 was 10,149, and these sad cases are on the increase. The most alarming feature of this moral symptom is the very large proportion of young people suicides, both male and female. Non-Christian Japan is increasingly dissatisfied. The nation stands in dire need of a new religious force. It must be a spiritual religion, which can both satisfy the heart and control the moral conduct.

**One of  
the Signs**

## MODERN CHRISTIAN DEVELOPMENT

It should be a matter of great thanksgiving that forces are at work which tend to the uplift of Japan. A half century ago Japan was compelled to face the question of her future political

history. Put in the fewest words, the question was whether she should face for the future toward Asia, with its old religions, its deep superstitions, its distinctly Oriental customs, laws, language, education, and moral impulses—or whether she should squarely face the Occident, where religion, commercial and civil law, education, and the entire environment are as far removed as the poles from those of the East; and, after much discussion, many doubts and fears, but nevertheless with hope as to the future, Japan decided to face the Occident. That this is true will be seen from various things which Japan decided to do, namely:

(1) The guarantee of religious liberty to all her subjects, as provided in Article 28 of the Constitution. When Christianity first came to Japan there was practically no such thing as freedom. The word *jiyu* was then invented to express this idea. It is of the very greatest importance to the Japanese nation that deep in her foundation has been laid this stone—religious liberty for the entire nation. The reader should remember that Japan is the only non-Christian nation to-day that protects Christianity and puts it on the same level with the native religions.

(2) A constitution and laws based upon Christian models. Japan went to Europe and America, not to China, for her models in law. In doing so she turned her back on India, China, Korea, and her own past. It is not easy to conceive the vast difference which this whole people now feel by having a system of law and code based upon the Code Napoleon, which in the last analysis is Christian law.

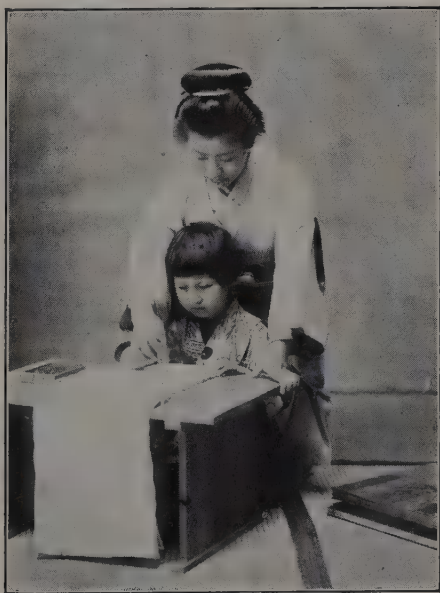
(3) She has introduced democratic ideas, as manifested in the deliberative bodies established in all the provinces, and in a Diet, which, with the approval of the Emperor, makes the laws and regulates the political life of the nation; in manhood suffrage; in a comprehensive and increasingly valuable school system for all classes; in freedom of the press; in encouragement of commerce and manufactures.

(4) She has adopted the Gregorian calendar and has made the Christian Sabbath a legal holiday in her government institutions generally, except in the postal and telegraph departments.

(5) She is putting a new value upon human life. Foreigners living on this soil to-day can remember when the lives of the lower classes of people were scarcely worth a straw, and now they witness those same people elevated to citizenship and enjoying the rights of men.

**The  
Individual**

(6) She is recognizing the principle of the equality of all men before the law, so that, no matter what a man's rank, he is subject to the law if he violates it, and as a citizen must take his part in defense of the nation in time of war



THE READING LESSON

(7) She is putting a new estimate upon the value of womanhood and the sacredness of the family relation. Shintoism has no place for woman. Buddhism counted her unclean and unfit to visit the sacred places of that ancient faith. Christianity gives her a high place in the home, and an equal place in the church; and the change to Japanese womanhood is already marvelous.

**Womanhood** (8) She has introduced a new idea of justice. Under the old laws revenge was justified, and to fail to take revenge was considered cowardly and mean. The new law punishes a man for taking revenge.

**Ideal of Justice** (9) She is approving directly or indirectly many Christian institutions which do their work effectively in the elevation of man: for example, the Red Cross Society, with its 1,500,000 members in this country; orphanages for the poor, down-trodden, sorrowing; asylums for the insane; hospitals for the sick; schools for the deaf, dumb, and blind. The positions given in the recent war to some of these agencies for the alleviation of suffering tell forcibly what the better heart of Japan thinks of these Christian institutions.

**Christian Philanthropies** (10) Other Signs. The presence of Christian ideas in the minds of the people has changed the thought of many. The great educator Fukuzawa from an opponent of Christianity became an advocate of the new religion—not as a personal adherent of the Christian faith, but for political and social reasons. In 1873 the edicts against Christianity were quietly removed, though never publicly repealed.

**General Attitude Toward Christianity** Gradually hospitals and orphanages began to appear, agencies practically unknown in old Japan. In 1905 the Emperor made a gift of 10,000 yen to the Young Men's Christian Association because of its excellent work in connection with the war. Christians were often chosen for important positions, because they were reliable where other men failed morally. This is increasingly true. The whole Bible has been translated into the Japanese vernacular and finds increasing sale throughout the land. Formerly ordinary book stores would not keep a



copy of Christian Scriptures on sale because of the odium attached to that book. To-day booksellers very gladly distribute and advertise the Christian Scriptures and colporteurs may stand upon the streets selling copies of the same, usually without interruption. Hundreds of stores in Tokyo sell Christmas cards and Christian literature.

New words are also coming into the language—words distinctly Christian in origin and spirit. Christian phrases are used by public speakers on all sorts of subjects. The most successful novels now being circulated draw upon Christian truth for much of their force.

The old religions are not dead. In some respects a distinct revival is manifest in them, and a great battle has yet to be fought. But it is perhaps not too much to say that the greatest single religious force in Japan to-day is Christianity, and in the successful propagation of Christianity lies the hope of Japan.

In view of the conflict of ideas, and the battle between religious faiths of the East and the West in Japan, the question may naturally arise—What will Japan do ultimately? Will she swing back toward the old faiths, toward Oriental ideas, turn her back upon the West and be satisfied to enjoy a repetition of her past history, or has the root principle of modern civilization struck deep enough to produce a tree that shall stand in future ages, a living, luxuriant, splendid growth? The writer believes that the die has already been cast; that when Japan decided to take on Western institutions and laws and link herself with the commercial West she practically settled the religious question also. To rank Japan to-day as a Christian nation is far from the truth and well nigh absurd, but, following along the lines of her new growth, the Japan of the future will be Christian. Her ideas are to-day leading her toward the ranks of the Christian forces. Says Dr. S. Motoda, one of her prominent citizens, "Japan will adopt all the institutions conducive to human welfare according to Christian ideas and principles; the bulk of the people will come to believe in the religion of Jesus Christ."

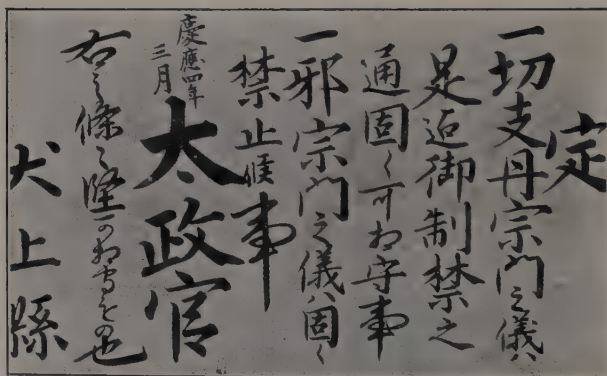
**The Japan of  
the Future Will  
Be Christian**

## CONDITIONS MET BY FIRST PROTESTANT MISSIONARIES

A little more than fifty years ago it was impossible for missionaries to enter Japan. The very name of Christianity was hated. The wonderful work commenced three centuries before

**Hatred of  
Christianity**

by Xavier had been terminated by bitter persecutions in which myriads of Roman Catholics lost their lives. Stern measures were adopted for ferreting out any who might be secret adherents of the hated religion. In every town was posted a notice declaring that the evil sect known as Christianity was strictly under the ban, and that rewards would be given to any who gave information against its followers. Householders were required to obtain each year from the Buddhist priests a certificate that no member of the family was a Christian. In many parts of the country the people were made to show by



### DECREE AGAINST CHRISTIANITY

The above copy of the decree of the Japanese Government against Christianity was originally written on a wooden board. This is the translation:

#### ORDER

Hitherto the Christian Religion has been forbidden, and the order must be strictly kept!

The corrupt religion is strictly forbidden!!

Done in the 3d month of the 4th [year] of Kyo (March, 1868).

By order of the Inugami Prefecture.

trampling on the cross their hatred of the religion that it represented. Books containing references to Christianity, or even to European countries, were prohibited. The Japanese were not allowed to visit foreign lands. The only Europeans allowed to trade with Japan were a few Dutch merchants who were willing to submit to humiliating conditions for the sake of a little trade.

Christians of the West longed to enter these closed doors. Roman Catholics prayed that the land whose soil had been stained by the blood of so many martyrs might again resound with praise to Jesus and Mary. Protestants were interested in what they heard of the Japanese and longed to give them the gospel. In 1844 a French priest and in 1846 a Protestant missionary took up their residence in the Liuchiu Islands, which at that time loosely acknowledged their allegiance to Japan. The Protestant was Dr. Bettelheim, a converted Jew. He was surrounded by guards and spies, who did their best to keep him from holding any communication with the people. The tracts that he distributed were immediately after gathered up by the officials and returned to him. Notwithstanding these difficulties he baptized three persons. He also prepared a Japanese translation of one of the gospels, which was afterward printed. In China Dr. Gutzlaff and Dr. S. Wells Williams prepared other translations by the help of some shipwrecked Japanese sailors. An attempt was made to return these men to their native land, but they were not permitted to land and the ship that brought them was fired upon.

**First Attempt  
to Find  
Entrance**

Prince Iwakura stated to the Treaty Powers that if Christianity were permitted, the government, being based on the Shinto religion, could not continue. Japanese officials would consent to admit foreigners providing they could keep out the two most hateful things—Christianity and opium.

**PERIOD OF FIRST SEED SOWING, 1859–1872**

In 1853 Commodore Perry, with the American expedition, reached Japan and informed the officials that he would return the next year and demand a treaty between Japan and the

**Treaties  
Prepare  
the Way**

United States. He came, and on March 31, 1854, a treaty was signed at Yokohama, the building erected for the purpose standing on the very spot of ground on which now stands a Christian church, the first Protestant church building erected in this empire. This treaty did not give Americans permission to reside in the country, but it opened the way to a treaty made soon after which did give this privilege. This is known as the Townsend-Harris Treaty, which permitted residence in certain cities after July, 1859. Other foreign countries, taking advantage of what America had done, soon secured similar treaties with Japan.

**First Mis-  
sionaries**

Missionaries at once made use of the new opportunities. The first was the Rev. J. Liggins, of the Protestant Episcopal Church of the United States, who reached the country in May, two months before the time set by the treaty, and who was soon joined by the Rev. (afterward Bishop) C. M. Williams. In October came J. C. Hepburn, M.D., of the American Presbyterian Board; and in November the Rev. S. R. Brown, the Rev. G. F. Verbeek, and the Rev. D. B. Simmons, M.D., all of the Reformed (Dutch) Church in America.

**Obstacles  
and Aids**

Great difficulties surrounded the opening work. Recollections of political troubles that came from the former propagation of Roman Catholicism made the government fear Christianity. Its profession was still prohibited. Spies watched the movements of the mis-



DR. GUIDO F. VERBECK

sionaries. Persons suspected of being under their influence were liable to be arrested. A difficult language had to be learned before direct instruction could be given. Yet there were some favorable circumstances. Many of the educated classes were eager to learn about Western lands and their civilization. Being able to read Chinese books, they bought large numbers of those that had been prepared by missionaries in China, and these contained many references to Christian doctrines. Many young men desired instruction in the English language. Of those who were then taught by the missionaries, a few afterward became Christians; others, and among them some who attained positions of great influence, had their prejudices dispelled. After a time some of the missionaries were employed by the government itself as teachers of English or of science.

In 1864 occurred the first baptism, that of a man who had been the teacher of a missionary. Two years later there were baptized an official of high rank and two of his relatives—their study of Christianity having come from the desire to know the contents of a Dutch New Testament, which they had found floating on the water, where it had probably been dropped from some foreign ship in Nagasaki harbor.

#### **First Baptisms**

In 1865 it was discovered that many descendants of the Roman Catholic Christians still adhered to their faith. Several thousand were arrested and banished from their homes. The representatives of foreign governments at once protested against the persecution, and were told by the Japanese officials: "Our government rests upon the Shinto faith, which teaches the divinity of the Mikado. Christianity tends to dispel that belief; hence the government has resolved to resist its propagation as it would resist the advance of an invading army." The persecution extended to those who were becoming interested in Christianity as taught by Protestant missionaries, and several persons were thrown into prison, where at least one of them died.

#### **Persecution**

Up to the spring of 1872 only ten converts had been bap-

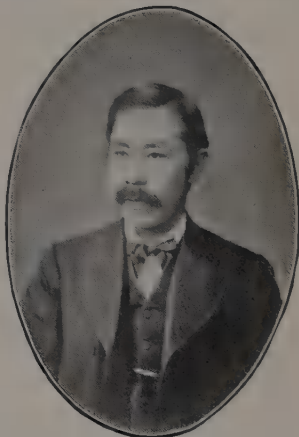
tized by the Protestant missionaries. In March of that year the rite was administered in Yokohama to nine others, who, with two previously baptized, were organized into what, without denominational name, was called "The Church of Christ in Japan." In addition to the Roman Catholics and Protestants, a few persons had at this time been baptized in connection with the Russo-Greek Church.

**Range of  
Early Work**

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#### PERIOD OF RAPID GROWTH, 1873-1889

**Eager  
Interest** In 1873 the edicts against Christianity were quietly taken down. Though the laws themselves were not repealed, it was evident that the government would not enforce them. During the new era then commencing there was a great desire to adopt Western customs and ideas. Railroads, machinery, and other material products of Occidental civilization were in demand. Christianity, as the religion of the West, was thought worthy of investigation. Large audiences listened to its proclamation. Young men and women flocked in increasing numbers to Christian schools. After graduation many of them became earnest and effective pastors or evangelists. Bibles and other Christian books found a ready sale. There were large accessions to the churches. Many of the local churches were self-supporting; and there were also generous contributions for evangelistic, educational, and philanthropic purposes. The growth in all directions was so rapid that it began to be said, even by those who hated Christianity, that probably by the end of the century it would be the predominant religion of the land. The



JOSEPH HARDY NEESIMA, LL.D.

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churches of America and England, encouraged by the glad news coming from Japan, sent forth new missionaries and large contributions for the enlargement of the work. It was during these years that Dr. Joseph Hardy Neesima did his great work of education and evangelization, largely at Kyoto, and laid the foundations of the Doshisha College.

These years were not without their trials. There were many who bitterly opposed the advance of Christianity. Buddhism was aroused to unwonted activity and strove to keep its followers from going over to the new faith. Those who did so met with persecution from relatives and neighbors. Many persons were held back by fear of losing trade or official position. The movements of the missionaries were hampered by regulations that prevented residence in the interior, except as employed by Japanese, and sometimes it was difficult to procure passports for travel. The high pressure at which the work was carried on, and the numerous perplexities that arose in adjusting the relations between the missionaries and the Japanese Christians, caused a severe nervous strain that led to many failures in health. In retrospect, however, these trials, to a great extent, fade from sight, while the period is remembered as one of great opportunities, of rapid growth, and of high hopes.

**In Spite of  
Difficulties**

The statistics of Protestant missions for 1888 showed 249 churches, with a membership of 25,514, the number of adults baptized during the year covered by the reports being 6,959. The Roman Catholics reported for the same year a membership of 39,298. The Russo-Greek Church at that time probably numbered not far from 16,000 believers.

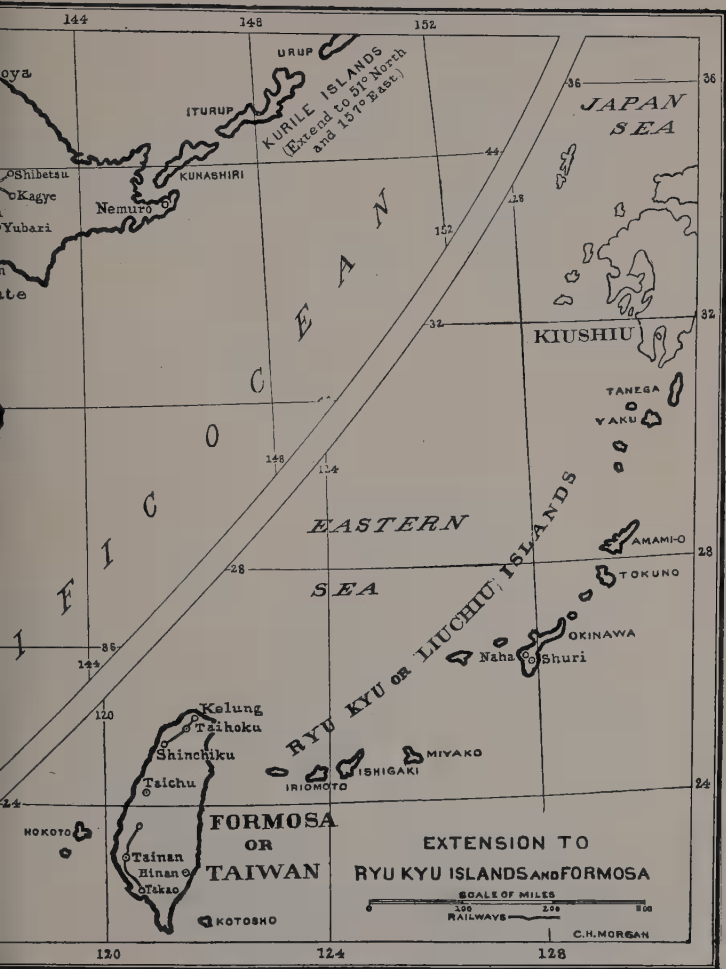
**Results**

#### PERIOD OF REACTION, 1890-1900

During this third period the reaction which began to be manifest in the second period became severe. It was not a reaction against Christianity simply, but against Western civilization in nearly every form. The occasion for it was probably political. The people had become strongly opposed to the conditions placed upon

**Against  
Western  
Civilization**





them by the treaties which Japan held with foreign nations. These governments, some of them of no commercial consequence, declined to agree to the revision of the treaties, except upon terms which were deeply humiliating to Japan. Repeated efforts were made to secure redress, led by the strongest statesman in the empire, but the concessions demanded failed to get the approval of the Japanese people, and when Count Okuma had practically agreed to what seemed to be humiliating concessions, just before the signing of the treaties, he lost a limb and came near losing his life by the explosion of a bomb under his carriage. The reaction grew stronger. People who had purchased foreign knives and forks, spoons, plates, foreign clothes, etc., were practically forced to dispose of them because of the strength of conservative ideas.

The Church itself partook somewhat of this same spirit. In place of energetic measures to evangelize the people a lull came over the work of the Churches. Prominent pastors in

**Effect on the Church** some of the denominations began to advocate an independent Church, controlled by Japanese, and an adaptation of Christianity to Japanese needs.

It was distinctly the day of the conservatives, and the Buddhists, seizing the opportunity, undertook in many shrewd ways to regain their standing with the people and to make Buddhism again popular as the people's religion. Japan for the Japanese was their cry, and with remarkable zeal did they plead with the people to stand by the nation and Buddhism, lest all perish through division.

Hitherto there had not appeared doctrinal divisions among the messengers of the gospel in Japan, but now came the Unitarians from America, and liberal missionaries, as they

**Religious Controversies** were called, from Germany—teachers of all sorts of rationalism, who spread over the country with their tracts and publications, causing division in the Christian ranks and adding confusion where enough already existed. With theological unrest came spiritual decline and relaxing of evangelistic efforts to save the people.

A commercial spirit, too, had its influence upon both ministry and laymen. Some preachers left off preaching the gospel to make money; church attendance decreased and discouragement came to many an earnest worker who had not before felt so heavily the strength of heathenism and cold commercialism. **Commercialism**

Nevertheless, during all this period the Church made some gains, and there appear in the statistics for 1900 the following figures:

Protestant Churches .....	538	
Members therein.....	42,451	Some Gains
Roman Catholic adherents.....	54,602	Nevertheless
Russo-Greek Church adherents...	25,994	

The Greek and Roman Churches included children in their statistics, while most of the Protestant Churches do not.

#### TWENTIETH CENTURY OUTLOOK

With the opening of the twentieth century a change gradually came over Japan. The Boxer difficulty in China had



MONUMENT ERECTED AT PORT ARTHUR BY JAPANESE IN MEMORY OF RUSSIANS WHO FELL IN THE SIEGE

broken out, and Japan had gone with her troops to take part in an international movement to rescue imprisoned diplomatic officials, missionaries, and foreign residents at Peking. The conduct of her officers and troops was such as to win great praise from foreign officers and diplomatists and the missionary body. All eyes now began to turn toward Japan.

**A New Life  
in Japan**

The Churches in Japan, too, began to take on new life, and the people began to look upon international questions in a new light. The activity of the Churches found expression in a great forward movement, which represented to a greater or less degree all Protestant denominations, and many leaders of the movement were found among Japan's influential citizens. The Japan Evangelical Alliance served as a unifying

**A Great  
Revival of  
Christianity**

agency in the carrying on of this work, and little attention was paid to merely denominational lines. Prominent missionaries and Japanese Christians went out upon the streets preaching the gospel of Jesus to the multitudes. This "Taikyo Dendo," "Great Uplifting Evangelization," the workers led by banners carried by Christian laymen, men and women both distributing tracts and using personal influence to lead individuals to accept the truth, stirred the thought of the people of Japan to a great degree. Thousands heard the preaching of the truth in this way for the first time, and to distant interior villages were carried messages and leaflets concerning the Christian truth. Perhaps 25,000 people signed cards giving their names and addresses and asking that they be taught the Christian way. Many additions to the Churches took place, and the religious enthusiasm manifested at some points was a very unusual thing for Japan.

From the very beginning the Methodist Churches took prominent place in the leadership of this movement. Y. Honda, T. Ukai, H. Yamaka, H. Hirata, S. Ogata, and M. Yamaka, among its ministry, and the Honorable T. Ando, president of the Temperance League, and S. Nemoto, M.P., both leading Japanese Methodist laymen, with a multitude of missionaries and

**Methodism's  
Share in the  
Movement**



others, contributed very largely to the success of this movement. To one Methodist Church in Tokyo, located among the student class chiefly, 511 probationers were added in a single fortnight.

Politically Japan was gravitating toward the war with Russia, which broke out February 5, 1904. The political aspects of that great struggle cannot be discussed here. Religiously, it opened to the people of Japan a new opportunity for effective work. The Buddhists sent representatives to the front, spent large sums of money, and in many ways exerted themselves to lead the soldiers to Buddhist thought and consolations. But it has been repeatedly observed how little influence they seemed to have, while the Young Men's Christian Association, alert, under good leadership, and appreciating the real conditions, though with little money and less prestige, was enabled to accomplish great things for the Christian cause. Thousands of tracts, Gospels, and other printed messages were distributed among the soldiers, and in the gospel tents thousands heard for the first time the story of Christ and his saving power, and later came home to their native villages and hamlets all over the land, bringing the story of what they had heard. Thus was the war, with all its horror and terrible bloodshed, made a means for good to a multitude of people.

### **One Result of the War**

By this time the Churches had learned somewhat more fully the lesson of the value of united effort, and in Sunday school work, in special forward movements, in publication work, and especially in the production of a Union Hymnal for the Protestant Churches, was good work accomplished. Several years had been spent in the collecting of material and the translation and the adaptation of tunes to the wants of the Japanese congregations, with the result that a hymnal was now produced which is perhaps not excelled by any other similar publication in the world, judged from the standpoint of its adaptability and its wide usefulness. The first edition, which at the time was thought to be large enough to meet the wants of the Christian community for years to come, has already been followed by edition after edition. Not only so, but an entirely new

### **The Union Hymnal**

book has been added for Sunday school use—all of this still under the direction of an interdenominational committee representing the leading Protestant Churches. Probably no other single production in modern mission enterprise, the Bible alone excepted, has done more to bring to the knowledge of the people the Christian faith than has this hymnal.

The different families of Protestant Christianity have united themselves in Japan to form suitable Churches to meet their



UNION HYMN BOOK COMMITTEE

Representatives of five denominations. Book used by all Protestants.

needs; the Presbyterian denominations in one Church, the Episcopalians in another, the Congregationalists in a Church by themselves, the Baptists forming alliances of a similar nature, and the three main bodies of Methodists now forming one Methodist Church for all Japan. It has never seemed necessary to the Japanese converts to Christianity that the divisions which separated us in our respective homelands should be transplanted to the soil of Japan.

**Denominational  
Unions**

With guaranteed religious freedom, with the Christian press already making itself felt, with the Churches united in congenial families, with united Sunday school work growing stronger year by year, and with self-support steadily increasing, Japanese Christianity faces the twentieth century with large hopes and with good prospects.

**Grounds for  
Encouragement**

**STATISTICS OF CHRISTIAN WORK IN JAPAN IN 1909**

Married male missionaries.....	303
Unmarried male missionaries.....	40
Unmarried female missionaries .....	314
Total missionaries, wives included. ....	890
Ordained Japanese ministers .....	558
Unordained Japanese ministers.....	538
Total Protestant membership.....	74,560
Baptisms during the year.....	7,449
Organized churches.....	579
Other preaching places .....	956
Churches wholly self-supporting. ....	169
Sunday schools.....	1,159
Scholars in same.....	87,003
Boys' schools .....	15
Students in same.....	3,034
Girls' schools.....	37
Students in same .....	3,693
Day schools.....	59
Students in same.....	4,702
Theological schools. ....	19
Students in same .....	318
Bible women's training schools.....	13
Students in same.....	174
Roman Catholic missionaries.....	366
Roman Catholic membership.....	63,094
Greek Catholic missionaries.....	2
Greek Catholic membership. ....	30,712

## THE METHODIST EPISCOPAL MISSION

The treaty negotiated by Commodore Perry between the United States and Japan was ratified in 1854. Between this date and that of the beginning of the Japan Mission of the Methodist Episcopal Church, in the latter half of the year 1873, Methodist Episcopal Missions were founded in India, Switzerland, Denmark, Bulgaria, Italy, and Mexico. The older mission fields of the Church, together with those named, were rapidly expanding during these two decades. This will explain the lateness of the beginning of our work in Japan.

**The Founders  
of the Mission**      The Rev. Robert Samuel Maclay, D.D., one of our first missionaries to China, was the leader in founding this Mission. His attention and heart were first drawn to Japan, August 9, 1853, by Commodore M. C. Perry, who that day returned with his squadron from Japan to Hongkong harbor and announced his successful commencement of negotiations for opening Japan to the world. Before the departure of Dr. Maclay from China, in 1871, the Foochow Mission forwarded to our Missionary Society an appeal for the establishment of a Mission in Japan. In 1872 Dr. Maclay made strong appeals through our Church papers for funds with which to open this work, and in the following November the General Missionary Committee took the first step toward establishing a Mission in Japan by appropriating \$25,000 for that purpose. Bishop Jesse T. Peek at once appointed Dr. Maclay superintendent of the Japan Mission, and the Rev. John C. Davison, the Rev. Julius Soper, and the Rev. Merriman C. Harris were appointed a little later. The Rev. Irvin H. Correll, originally appointed to China, on reaching Yokohama, en route to China, was transferred by Bishop Harris to this Mission. On August 8, 1873, all these missionaries, with their wives, together with Bishop Harris, Dr. John P. Newman and wife, Dr. James W. Waugh, of our India Mission, Dr. Ross C. Houghton, of the Northern New York Conference, and Dr. William A. Spencer, of the Central Illinois Conference, assembled in Yokohama, and on

that evening the Mission was organized by Bishop Harris. at the residence of Dr. Maclay, 60 Bluff, Yokohama.

At this meeting these Methodist leaders proceeded to map out "four old-fashioned Methodist circuits. The first and second to be called the Yokohama and Yedo (Tokyo) Circuits, together with such other portions of the island of Nippon (Hondo), on which these cities are situated, as we may be able to occupy. The third to be called the Hakodate Circuit, embracing the city of Hakodate and such other portions of the island of Yezo (Hokkaido), on which it is situated, as we may in time be able to cultivate. The fourth to be called the Nagasaki Circuit, comprising the city of Nagasaki and such other portions of the island of Kiushiu, on which it is situated, as we may be able to occupy."

**Rather Large  
Circuits**

In other words, with characteristic Methodist faith, these missionary fathers proposed to preëempt for Methodism the three largest islands of the Japanese empire, containing then a population of about 30,000,000, their outside stations being 1,300 miles apart, and the extremes of territory distant from each other nearly 2,000 miles. Dr. Maclay and Mr. Correll located in Yokohama, Mr. Soper in Tokyo, Mr. Davison in Nagasaki, and Mr. Harris in Hakodate, so that by the end of January, 1874, our pioneers had planted themselves in the four quarters of the empire.

True to their history, the noble women of our Church saw their opportunity, and the steamer of October 28, 1874,



brought Miss Dora E. Schoonmaker (now Mrs. Henry M. Soper, of Chicago) as the first representative to Japan of the Woman's Foreign Missionary Society. In November Miss Schoonmaker opened her school of a dozen boys and girls in Tokyo, and amusing and instructive stories are told of the difficulty of getting students to attend it, owing to the prejudices of the people against Christianity.

Our first Methodist converts were Mr. and Mrs. Kichi, baptized by Mr. Correll in his own house, 217 Bluff, Yokohama, October 4, 1874. The Rev. John Ing and his wife, previously engaged in our mission work in China, entered upon successful educational work at Hirosaki, in the northern part of Hondo, toward the close of 1874. June 5, 1875, he baptized fourteen young men, all students except one, while eight others were preparatory candidates for baptism. On January 3, 1875, Dr. Soper baptized Mr. Sen Tsuda and wife in the missionary residence, Tsukiji, Tokyo, the first converts of our Church in the capital. On the same day he for the first time administered the sacrament of the Lord's Supper in Japanese, and on the 17th of the same month opened services in the house of Mr. Furukawa, Kudan, Tokyo, out of which grew our prosperous Kudan Church. The Church at Mita, known as the Draper Memorial Church, is likewise the outgrowth of services begun by him at the house of Mr. Tsuda in May. The new mission residence in Tsukiji was occupied in October.

Our first Church in Yokohama stood on lot 224 Bluff, and was bought, in an unfinished condition, of Mr. Jonathan Goble, a Baptist missionary, the reputed inventor of the jinrikisha, and previously one of the sailors who came with Commodore Perry. This was also our first church in Japan, and in it two of our first ministers, Sogo Matsumoto and Tenju Kawamura, first heard, soon after its opening, the preaching of the gospel by Dr. Maclay, and were led to Christ, though they could not understand the words of the speaker. Matsumoto became our first native presiding elder. The Church in Nagasaki, built on the



historic Deshima (outer island), where the government of two centuries before had hemmed in the Dutch settlement and factory, was completed by the end of the year, and in Hako-date also Mr. Harris had secured a church location, and was carrying on regular services and had baptisms; so that within about two years after the organization of this Mission the Church had been securely planted in each of the stations chosen, and, spreading out from these centers, its work has gone on steadily increasing to this day.

During the first period of two years of pioneer planting of the Mission the expected reinforcements did not come, the financial depression, beginning in the United States in 1874, having hindered the enlargement of the work; but in the period now opening the much needed help began to appear. Now school enterprises were established, publishing interests began to receive attention, and touring became common. The year 1875-6 is also marked by the organizing of church classes, and the beginning of love feasts and quarterly meetings and Conferences.

A prominent distinction between this and the previous period lies in the fact that this year, for the first time, our Japanese pastors and teachers began to take part in the Annual Meeting, and in all our history one of our strong points has been in bringing these Japanese ministers into our deliberations, and giving them equal ecclesiastical rights with ourselves, just as fast as they were able. By so doing we have avoided many of the difficulties which have rent the missions of other denominations.

In January, 1877, the new school for girls and the new church in Tsukiji were occupied. Our first Methodist hymnal, translated or written originally by Mr. Davison, came into existence in July, and contained 27 hymns and doxologies; our book now carries 485 numbers. The baptism by Mr. Harris, in August, of twelve students of the Agricultural College in Sapporo opened our work in that great city of the north.

The Rev. John Ing, who at the request of the Mission was

transferred from the China Mission and became a member of the Japan Mission in 1876, continued to have large success in reaching young men at Hirosaki. Under his direction five of his students came to the United States, in 1877-78, to pursue courses of study at what is now DePauw University, Indiana, the forerunners of many others who have sought in America fuller equipment for later labors in their native land.

The Rev. W. C. Davison and wife joined the Mission at the end of 1877, the first regular reinforcements sent out. In the eight years before the organizing of the Mission into a

### Reinforcements

Conference there was a gradual increase of the force of missionaries from America, both on the part of the Parent Board and the Woman's Foreign Missionary Society. Among those who went out in those years, and are still associated with the Mission, are the Rev. Gideon F. Draper and the Rev. Charles Bishop. The name of the Rev. Milton S. Vail, who inaugurated the

higher educational work of the Mission in 1879, should be joined with the foregoing.

In the work of the Woman's Foreign Missionary Society Miss Schoonmaker was first reinforced by Miss Olive Whiting, in September, 1876, and in November, 1879, by Miss Elizabeth Russell and Miss Jennie M. Gheer. Others came into the field before the organizing of the Conference, and of these there were still enrolled in the Mission forces in 1909 Misses Russell, Gheer, Mary S. Hampton, Matilda A. Spencer, and Rebecca J. Watson.



MISS ELIZABETH  
RUSSELL

MISS JENNIE  
M. GHEER

The year 1879 has been called in our Mission "a year of disaster and growth." The membership almost doubled, self-support quadrupled, and new churches were organized in important centers. The Japan Conference Seminary was opened at 221 Bluff, Yokohama, October 1st, Dr. John F. Goucher giving \$10,000 to encourage this particular line of work; and the girls' school in Nagasaki was opened in December.

**Year of  
Disaster and  
Growth**

On December 7th our church and school buildings in Hakodate were destroyed by fire, and on the 26th our entire property in Tsukiji—school, church, residences—was consumed in a great conflagration which swept away a large section of the city. Our missionaries there lost all, and would have suffered intensely but for the kindness of friends, Japanese and foreign, who came to their immediate relief.

Naturally the next year was largely spent in recovering the ground lost by these disastrous fires. Overwork broke down some of our missionaries, and, though reinforcements came, they were never sufficient to meet the needs of the work. On August 28, 1881, Bishop Bowman ordained to the office of deacon S. Kurimura, B. Onuki, E. Aibara, K. Asuga, T. Kikuchi, and S. Abe, the first native converts in our own Church to receive ordination, as the Rev. Y. Honda, mentioned above, was converted in the Dutch Reformed Church, and ordained by Bishop Wiley in 1878.

After the year 1881 our publishing work assumed new interest, and the Berean Sunday school lessons began to be regularly translated and published in Japanese.

The schools now began to grow in numbers and importance. Of more advanced schools, Cobleigh Seminary at Nagasaki, now called Chinzei Gakuin, and the rebuilt girls' school at Tsukiji, were opened in 1881, and the new buildings for Kwassui Jo Gakko, or Girls' Seminary, at Nagasaki, were dedicated May 29, 1882, when Joseph Cook delivered the address.

**Mission  
Schools**

Through the generosity of Dr. Goucher, of Baltimore, plans had been made for the founding of a Methodist College in Tokyo, and, through the gift of Mrs. Philander Smith, the

theological school known as the Philander Smith Biblical Institute was established. On January 1, 1883, the money was paid over which gave us possession of our splendid property of about twenty-five acres at Aoyama, or "Green Mountain," the beautiful suburb of Tokyo, a location which leaves nothing to be desired. The theological school was removed from Yokohama and became a part of the Aoyama plant, the training school for Bible women taking the property thus vacated. Later the Tsukiji girls' school was also removed to



KWASSUI JO GAKKO, OR GIRLS' SEMINARY, NAGASAKI

The school buildings are in the background, to the right

Aoyama, where we now have a college, a middle school, a theological school, a seminary for girls, and an industrial school for women.

Revivals appeared in all parts of the field in 1883, and were confined to no denomination. The number of converts in Japan, in this one year alone, about equal the entire number converted during the first twenty years of mission work. Wonderful demonstrations of power were manifest. The greatest results were in

**First Great  
Revival**

our schools. More than half our students were converted, twenty-seven in one school in one night. The spiritual uplift given to our work by this gracious revival has never lost its effect.

This year also we graduated our first theological class, T. Doi, H. Hirata, T. Yamada, and H. Yamaka, a noble quartet; and a second class of native preachers received ordination, a wonderful showing for the first ten years of mission work in a field new to Christian truth.

Perhaps in no way did the great revival of 1883-84 show its genuineness more clearly than in the strength which it at once gave to the movement toward self-support, which had already started among the churches of our Mission, and has steadily grown to the present time.

These movements formed the fitting preparation for the organization of the Japan Mission into an Annual Conference in August, 1884. Including members on probation, the Conference had 13 foreign missionary members and 19 native preachers. The Woman's Foreign Missionary Society had 12 representatives on the field. There were 907 members of the Church, 241 probationers, and 1,203 Sunday school scholars.

Japan  
Conference  
Organized

A third period covers the history of the Mission from its organization into an Annual Conference in 1884 to the present time. The work of the first period fixed the Mission's geographical boundaries; that of the second the lines of our work. The third period has been one of stern contest, solid if not rapid progress, and, on the whole, most remarkable results.

The Third  
Period

Dr. R. S. Maclay came to the United States in 1888 as a delegate to the General Conference, and, after careful consideration, decided to accept the position which was tendered him of Dean of the Maclay College of Theology at San Fernando, California. With deep regret he sent by letter to the Japan Conference the announcement of the conclusion of his long term of service in that field. The Conference, feeling equal sorrow at parting with one who had been so true a leader, in

Condition of  
Work in 1888

its resolutions on his resignation reviewed the fifteen years, from the beginning of the Mission in 1873 to the fifth session of the Japan Conference, August, 1888, covering the period of



THE CHURCH AT NAGOYA  
BUILT IN 1889

Dr. Maclay's work. The number of church members in 1888 was 2,854, with 849 probationers. There were 20 missionaries, 19 assistant missionaries, and 38 native preachers. The Woman's Foreign Missionary Society had 12 foreign missionaries and 22 native workers. The foreign teachers numbered 16 and the native teachers 44. There were 77 Sunday schools, with 4,198 scholars, and 17 high schools and other day schools with 1,798 pupils.

In 1898, at the twenty-fifth anniversary of our work in Japan, the southern portion of the empire, including the island of Kiushiu, the Liuchiu group, and Formosa, was constituted the territory of the South Japan Mission

**South Japan  
Conference**

Conference, which held its first session at Nagasaki, March, 1899. Bishop Earl Cranston presided, and the new Conference entered on its course with

remarkably complete organization. In no part of the empire have more rapid material developments taken place than in northern Kiushiu during recent years. Railways, new coal mines, iron and steel plants, great government piers, and yards turning out large ocean-going steamships have made this section of the South Japan Conference a busy hive of industry. Our churches and workers have nobly measured up to these conditions and opportunities. With no less alertness they have kept in view the extension of their operations through the length of the Liuchiu Islands and through Formosa, which was added to Japan's possessions at the close of her war with China.



## EPISCOPAL SUPERVISION

In the earlier years of the Mission a Bishop from America visited the field once every year to administer the affairs of the Church. Beginning with 1896, Bishop Joyce presided at two successive sessions of the Conference, Bishop Cranston at two, Bishop Moore at four.

The General Conference of 1904 elected the Rev. Merriman C. Harris to be Missionary Bishop of Japan and Korea, under whose supervision the work of the Methodist Episcopal Church in Japan still remains. The formation of the Japan Methodist Church simply relieved Bishop Harris of that portion of the administration belonging exclusively to the native Church. He continues to superintend the entire work of the missionaries of our Church in Japan.

## THE PUBLISHING INTERESTS

Nearly a score of years ago the Methodist Mission procured printing materials and began to do the practical work of



THE GINZA, TOKYO'S LEADING THOROUGHFARE  
Methodist Publishing House in the Foreground

**A Large  
and Growing  
Enterprise**

printing on a small scale. That work has increased until the Methodist Publishing House, the only general publishing plant in the country under special missionary direction, now turns out from its presses about 5,000,000 pages per month, prints regularly a score of periodicals, employs 100 men regularly, and does a large business in the sale of books and tracts in various languages. It makes its own type, does printing in eight different languages, and is capable of taking the paper from the factory where it is made, and turning it out in nicely appearing books and stationery. It publishes the Sunday school literature for the International Sunday School Association, which organization is gradually reaching all the Protestant churches of the empire. It also publishes the Union Hymnal (described on a previous page), known as the Sambika, which appears in two distinct series and nearly two score different styles.

### EDUCATIONAL WORK

**Early  
Educational  
Work**

Just as soon as the missionaries of our Church to Japan were able to establish themselves in their homes, at the different stations in the empire, they began to teach. When they had not yet the language of the people they began teaching in English, and from the very first there were young men, and later young women, who desired to learn the English tongue. As has been previously shown, schools soon sprang into existence, until the Mission now has a line of schools extending from north to south throughout the empire. A brief mention of these may be helpful:

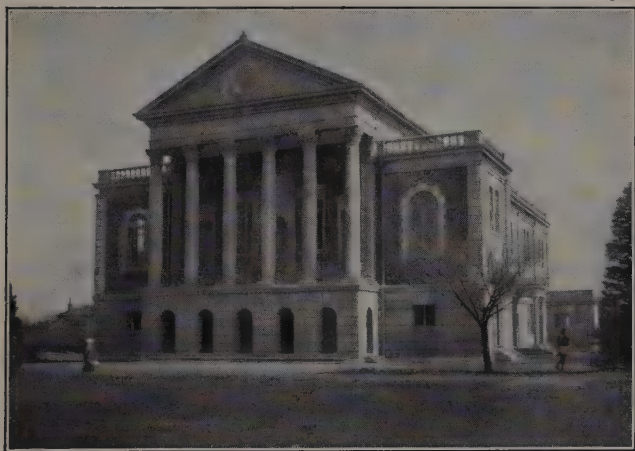
(1) The Iai Jo Gakko, or Caroline Wright Memorial School, located at Hakodate, has from the beginning been a center of light in that far northland. Its graduates have gone out to be Bible women, wives of Christian ministers and of business men, teachers in the schools, and earnest workers in various good lines.

(2) The Hirosaki Jo Gakko, a girls' school with grades from primary to academic. The property of this school is not

owned by the Woman's Foreign Missionary Society, but by an arrangement with the owners our women have been teachers in the school from its beginning, and the results have been beneficial. There is also in this same town of Hirosaki a kindergarten, opened in memory of Mrs. Mary Alexander, whose sudden translation at the time of the burning of their house in that city will be specially remembered by many warm friends.

(3) Sendai Girls' School, an intermediate and grammar school of about fifty pupils, doing an excellent work among important classes in this great city of the central north.

(4) Aoyama Gakuin, located at Tokyo, which is the outgrowth of the Mission school first constructed at 221 Bluff, Yokohama, now the site of the Bible Women's Training School. With the development of the work of the Mission, it was found important to remove this first boys' school to the city of Tokyo, where already existed an elementary school for boys, and the two were united in the spring of 1883 at the present site, Aoyama, or Green At Tokyo



CHAPEL OF AOYAMA GAKUIN, TOKYO

Mountain. Here are college, academy, and preparatory departments, with a theological school quite independent of the other departments. The total enrollment of these schools is about 600, and the influence of the institution has extended far and wide. Special privileges are accorded the school by the Educational Department; because of the high grade of work it has been able to do. Its graduates are to be found in important diplomatic, official, and business positions, at home and abroad. The theological school has furnished the backbone of the ministry of the Methodist Church of to-day. At Aoyama is also:

(5) The Aoyama Jo Gakuin, a high school and preparatory department for girls. This is the outgrowth of the girls' school established in 1874 by Miss Schoonmaker, located first at Tsukiji and later removed to Aoyama. Here are some 300 young women and girls preparing for life's work, and the school has a high standing.

(6) At Aoyama is also to be found the Harrison Memorial Industrial School, which has for its object the training of women under Christian influences for the duties of home, as well as giving them a knowledge of some of the fine arts.

(7) Higgins Memorial Bible Training School, located at Yokohama, has sent out from its classes most of the Bible women connected with our own Church and a number of those now laboring in other churches in Japan.

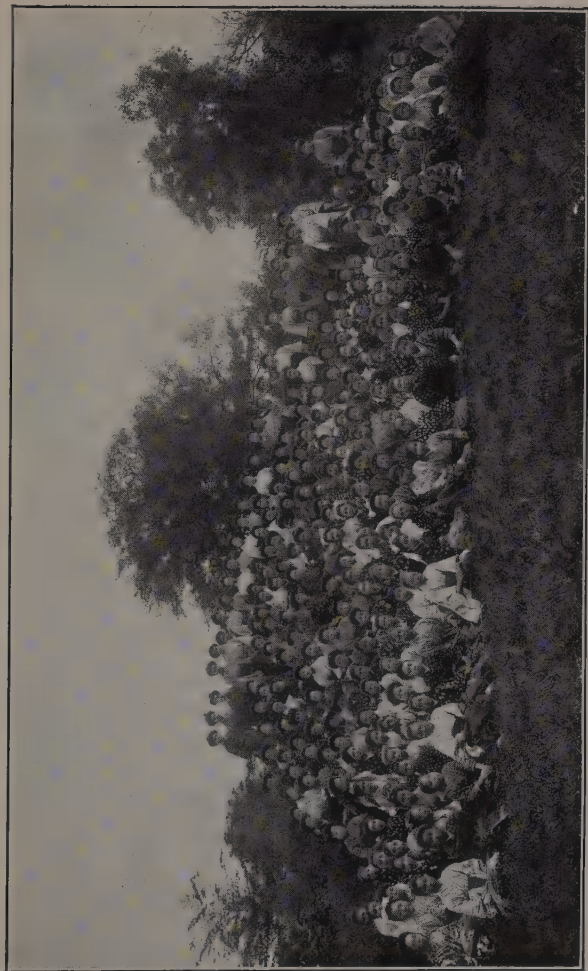
(8) The Seiryu Jo Gakko (girls' school), is located at Nagoya. This school, too, has had an excellent history, though it has met with some severe losses by fires.

(9) The Eiwa Jo Gakko, or English-Japanese girls' school, at Fukuoka, in the northern part of the Island of Kiushiu, is another valuable institution of our Church.

(10) The Chinzei Gakuin, the second school for boys in the Mission—for there are but two educational plants for young men—is located at Nagasaki. It was first

At Nagasaki

opened in 1881 and now has an enrollment of something like 500, owns some good buildings, and is exerting a strong Christian influence among the young men of the island.



SOME OF THE STUDENTS OF AOYAMA JO GAKUIN, TOKYO



THE FACULTY OF CHINZEI GAKUIN, NAGASAKI, IN 1908

(11) Kwassui Jo Gakko (girls' school), also located at Nagasaki, adjoins the property of the boys' school mentioned above. This school, begun in 1879 by Misses Elizabeth Russell and Jennie M. Gheer, has made for itself a unique place among Christian forces of the country. It equals in grade a good college for young women.

These several institutions have proven valuable agencies in the spread of Christian knowledge among the people. The boys' schools belong to the Board of Foreign Missions; the girls' to the Woman's Foreign Missionary Society.

**Important Agencies** Several of the most important revivals that have occurred in Japan have had their beginning in these schools. In some instances, every member of the graduating class has been a Christian, and in two or three instances, practically every student attending the school professed faith in Christ. All of these schools, together with the publishing house, and kindred interests, remain the property of, and under the direction of, the Methodist Episcopal Church, their status not being affected by the union, which was a union of churches, forming one native Methodist Church for all Japan.

## METHODIST UNION, ITS ORIGIN, SCOPE AND VALUE

Without a doubt the missionaries of the several Methodist Churches are themselves chiefly responsible for the first manifestations of the spirit of union in Methodist Churches in Japan. Before the native Christians of our communion were many, or had begun to take practical interest in the affairs of the Church, the missionaries of the leading Methodisms—the Canadian, and the Methodist Episcopal—had begun to look forward to the development of the Church in Japan. They saw the waste, the danger of friction, and the uselessness of proceeding to develop their respective churches, regardless of each other, and therefore without any formal union it was tacitly agreed that the work of the two churches should be so conducted as not to overlap each other, and that the spirit of earnest coöperation should be cultivated. In later years, when the Methodist Episcopal Church, South, entered the country, it chose for its field of operations a section not yet occupied by either of the other two, so that as the years advanced the three developed mainly in different sections of territory and with a sympathetic attitude toward each other.

As the churches grew and men of ability began to appear in them, their interest in the question of Methodist union was aroused. There were plain examples about them of the value of union. Five Presbyterian bodies had already united to form one Presbyterian Church for Japan; two Episcopal Churches, English and American, had united to form one Episcopal Church; those of Congregational polity formed another Church; while those of the Baptist persuasion were considering the formation of one Baptist Church for Japan. As the number of Methodist bodies increased, it became apparent that the formation of one Methodist Church would result in economy and efficiency to the work as a whole.

But this idea did not find strong expression with Japanese Methodists until the political changes following the recent wars began to be felt. These wars tended to unify the people

As the  
Missionaries  
Saw It

Object  
Lessons



and a pro-national sentiment arose which undoubtedly had some influence. To infer that this was narrow and ungrateful, selfish and blind, would be to make a serious mistake. As American Methodists at the close of the revolutionary war felt the necessity of establishing a Church independent of the mother country and mother church, so Japanese Methodists came to feel the importance of having a Methodism separate from the mother church and having its legal and actual home in Japan. The leaders of the uniting Methodist Churches saw all this and took the right and wise course in approving union rather than that these churches should ultimately disintegrate and die.

This Japanese nationalistic spirit is not to be condemned. It is right, patriotic, self-protective, unquenchable. The true mission of the Christian Church is to Christianize this spirit, and to utilize it in the spread of the kingdom of Jesus. To oppose it blindly is to defeat the mission of the gospel in this land.

The approach to organic union was a natural growth, not a forced process. It had been for twenty years under contemplation. When, therefore, in view of the above facts the time seemed ripe for union, the respective General

**Organization** Conferences of the three churches having answered  
**Effectuated** favorably the petitions from Japan, the following commissioners visited Japan to effect the organization: Bishop A. W. Wilson and the Rev. W. R. Lambuth of the Methodist Episcopal Church, South; Bishop A. Carman and the Rev. A. Sutherland of the Methodist Church in Canada; and Bishop Earl Cranston and the Rev. A. B. Leonard of the Methodist Episcopal Church. These commissioners, clothed with full powers to do what might be thought best, went carefully over the whole matter again and again in fullest consultation with both missionaries and Japanese, and came fully to approve and warmly to defend the union project, which was ultimately approved by their General Conferences at home.

The Japan Methodist Church is established upon the doc-



FIRST GENERAL CONFERENCE OF THE JAPAN METHODIST CHURCH, HELD IN MAY, 1907

trines of Methodism prominent from Wesley's day to this, and accepts the polity of the Methodist Episcopal Churches in all essential features. The only exceptions to the

**The Same With** latter are that the election of the Episcopacy is  
**Two Exceptions** for a term of eight years instead of for life, and district superintendents are nominated by the Conference for appointment by the bishop, two nominees being presented for each appointment to be made. By action of the General Conference of this new Church, the foreign missionaries were accorded all the privileges which Japanese members of Conference enjoy.

This union affected the native churches only, and has nothing to do with the schools, publishing houses, hospitals, dispensaries, homes, orphanages, missionary residences, or other

**Relationship** Mission property of the several Missions. The  
**of Boards** respective Home Boards still remain responsible for the carrying on of these lines of work and their development until such time as the new Church may be able to take them over, which must, in the nature of the case, be somewhat remote.

The new agreement puts upon the churches the responsibility of meeting all their own current expenses, repairs, building, traveling, etc., and promises them assistance, for a limited time only, in paying salaries and chapel rents in order to keep up the work.

The young Church in Japan cannot at the present time furnish the funds for its own sustenance and at the same time evangelize the forty millions yet unreached. It must have help, and that for some time continued, not so much

**Financial** for its own support, for it will soon accomplish  
**Help Needed** that, but to aid it in reaching the other nine tenths of the unsaved. Right here is the problem. Un-

aided the young Church will be swamped in heathenism, materialism, agnosticism and other forms of unbelief. Japan is yet far from Christ. Millions of money and many consecrated lives must yet be put into this battle. For some years yet no diminution of financial aid can be safely allowed. The number of missionaries should be increased, and to aid the

accomplishment of this a gradual reduction of the direct contributions to the support of the Japanese ministry should be possible. Any reduction of missionary forces in Japan at present is not to be thought of. Some say: "They wanted to be independent. Now take away support, use it in other fields, and let them be independent." Such a spirit is revengeful, selfish and destructive.

To allow a child to try to walk, though it may experience some falls and bruises, is in the end helpful to both parent and child. But because the child naturally desires to use its own limbs for development, it would be irrational to demand that it at once assume all the burdens and cares of full manhood. Give the child a chance, and it will take its place in the race.

It is too early as yet to estimate accurately the value of this union in all that it means. It is certain that its influence will not be confined to Japan. But it is possible even now to note certain points of decided advantage.

(1) It permits the governed to choose their leaders —the democratic principle in church government. At once, all eyes turned toward the Rev. Yoitsu Honda of our own Church, and he was elected bishop on the first ballot with a vote almost unanimous. No other Christian in the empire has a wider influence or is better known. He is doing a heroic work for the young Church.

(2) It put the chief burden of evangelization where it belongs—upon the people themselves rather than upon foreigners. The missionary must open the way and should assist to victory; but the native is the man—God's man—to lead in completing the work.

#### Results of the Union



BISHOP YOITSU HONDA

(3) It has aided self-support immensely. A new spirit has possessed the Church. It cannot suddenly do great things, but it shows the right spirit and will win.

(4) It has encouraged the spirit of self-sacrifice. Pastors can now walk where once they must ride. Current expenses can be cut down. Individual Christians can give more when they feel responsible for a Church all their own.

(5) It tends to economy in money and men. Not many unions of societies to form single churches have been possible because care was taken in the past that no two churches should occupy the same field; but one system of general supervision takes the place of the former three; one treasurer pays out for all Missions; one source of appointment must provide for all churches.

(6) It has revealed to Japanese Methodist leaders the dimensions of their task and their own limitations. This is important. If formerly they fancied that the missionaries did not know how to bring rapid success—that with the right kind of leadership heathenism must at once give way to their preaching—they are learning the magnitude of the task which the Christian Church has yet to work out in Japan. All this tends to bring them upon their knees before Almighty God.

(7) It has relieved the missionary of official leadership and from a form of criticism which was unpleasant. If the right kind of man, he can now give his whole time to teaching and moral leading. His advice is sought, his help appreciated as it might not have been before. He can establish his own classes and chapels, and work effectively for Christ. The schools, the press, the Bible classes, the preaching demand all of the missionary's time, and are the really efficient means for the spread of the gospel.

The obligation of American Methodists to assist their brothers in Japan in the evangelization of the unreached millions has not been lessened by the formation of this independent Church organization. We did not enter Japan primarily to build the Methodist Episcopal or some other Church, but to save the souls of those lost in sin and add them to the kingdom of

**The Obligation  
of American  
Methodists**

Jesus. The presence of our own Church organizations in Japan was merely a means to that supreme end. When it became apparent that this great end could the better be accomplished by creating an independent National Church, built upon the same foundations as the mother churches, and having the same blessed mission of carrying the gospel to the people, what objections could reasonable men anywhere oppose to this work of God?

The compact made with the Japan Methodist Church forbids the three American Methodisms, the mother Churches, to organize again their several Churches upon the soil of Japan—this in protection of the rights and interests of the new Church. But it does not prevent our aiding this Church. On the contrary, in all the careful and painstaking deliberations of the commissioners and missionaries with the Japanese brethren, the idea, recurring in many forms, was constantly conveyed, that the marriage of the daughter should not be allowed to alienate the sympathy, interest or assistance of the mother heart. True, the assistance might take a new direction—in some respects would of necessity do so—but it certainly should not be withdrawn.

It would not be well that the aid given should go directly to the new Church, but through the agency of our duly constituted missionaries on the field and our well-established financial channels. But let us not forget our obligations. Under existing circumstances, any proposition to withdraw now our aid to Japan would be disloyal, ungenerous, and wholly unworthy of Methodism.

As other Protestant denominations—the Episcopalians, the Presbyterians, the Congregationalists and the Baptists—are aiding their native churches in Japan, though possessing wholly independent organizations on this field, by furnishing them with missionaries, schools and other accessory agencies, so American Methodists should gladly furnish similar aid to Japanese Methodism, and thus contribute to the coming victory. Christian Japan will be a worthy reward.

## THE CALL OF JAPAN TO CHRISTIAN AMERICA

What stronger providential appeal to American Christians could be made than that which Japan offers? Her appeal is strong because of the following considerations.

**Her History** 1. Because of her history. Within the memory of many now living, Japan was a land sealed to the world, knowing little and unknown. Her language, literature, arts and religion had come to her from the hoary

East. She sat in spiritual and scientific darkness, scarce dreaming of the depth of her night. Suddenly rays of light began to fall upon her. She awoke. She began at once to move. To-day she ranks in laws and literature, in schools and commerce, in deeds and diplomacy high up in the scale of nations. For rapid progress she has no equal among the nations.

It was America that led her out. It was America that taught and guided her in her introduction to the world. In American schools many of her sons have been educated, and

American sympathy has steadied her through some of her mightiest struggles. It is to America that she looks for that which is freest, fairest, and best. Her new birth history claims for her a hearing.

**Her Christian Progress** 2. Because of the Christian progress she has made. Christianity is already in high places in Japan. It is fortified in the Constitution; it is written in the spirit of the laws; it finds general support in the commercial and diplomatic relations of Japan with the outside world; and to-morrow may see some Prince Shotoku



THE LATE PRINCE ITO



and some modern Prime Minister Soga no Iname ready to die for the propagation of the faith. Any one at all acquainted with conditions in Japan knows that his Majesty's most reliable subjects are now the Christians. In Parliament and in many positions of trust they number full twenty times their normal proportion.

Take now into account Japan's 75,000 Protestant Church members, or her 168,000 Christians, Roman and Greek Catholic included, to say nothing of hundreds of thousands not enrolled in the Church but whose lives have been profoundly impressed by the gospel, and what an appeal for help do these make in their efforts to win 40,000,000 yet untouched by the new light! Can we fail to hear the call of these our children in the gospel?

3. Because of her moral and religious needs. The preceding pages of this booklet tell the story of Japan's great need—not to know something about Christianity, but to be permeated with the Christ spirit. The stoical indifference, the unrest, the sad want, cannot be hidden from those who read beneath the surface.

**Her  
Needs**

This moral need is written upon the faces of nine tenths of all you meet. The Christian Churches are yet unable to cope with the pagan mass that increasingly crowds upon them, and in their need they cry out to American Christians, their nearest brothers, for help to meet the task. And they must not cry in vain.

4. Because of her influence in the Orient. Providence has given Japan the key position to the Orient. Thought and feeling flow from East to West. Japan is catching the sunlight from the moral hilltops of America and will pass it on. Politically her influence ascends rapidly. Let Japan but become Christian and who can measure her influence for good?

**Her  
Influence**

But the present is a critical hour in the religious history of Japan. Unless some calamity befall her, she will continue to rise in political and commercial importance in the far East, and she will pass on to the westward the influence derived from America. She will be a help or a hindrance to China

according to what America shall do for her. God forbid that Japan's influence in China and Korea shall be materialistic, atheistic and destructive. The decision of this question is under God, largely in the hands of American Christians. America has the money, the men and the spiritual power and opportunity. "What shall the harvest be?"

## LITERATURE

The best brief works descriptive of Japan and the Christian work therein are:

1. SUNRISE IN THE SUNRISE KINGDOM, by J. H. DeForest, 50 cents.
2. HANDBOOK OF MODERN JAPAN, by E. W. Clement, \$1.50.
3. THE GIST OF JAPAN, by R. B. Peery, \$1.25.
4. THE CHRISTIAN MOVEMENT IN JAPAN, 1909, 75 cents.
5. FROM FAR FORMOSA, by G. L. MacKay, \$1.50.

Good biographies are the following:

1. VERBECK OF JAPAN, by W. E. Griffis, \$1.50.
2. JOSEPH HARDY NEESIMA, by A. S. Hardy, \$2.00.
3. TOWNSEND HARRIS, by W. E. Griffis, \$1.50.

The best books on the native religions:

1. SHINTO, THE WAY OF THE GODS, by W. G. Aston, \$2.00.
2. THE DEVELOPMENT OF RELIGION IN JAPAN, by W. G. Knox.
3. BUSHIDO, by I. Nitobe, \$1.00.
4. THE RELIGIONS OF JAPAN, by W. E. Griffis, \$1.25.

If one would understand the religious setting in Japan, he must read:

1. JAPAN, by David Murray, Story of Nations Series, \$1.50. (Best single volume history of Japan.)
2. EVOLUTION OF THE JAPANESE, by S. L. Gulick, \$2.00.
3. THE MIKADO'S EMPIRE, by W. E. Griffis, 2 vols., \$4.00.
4. HISTORY OF CHRISTIANITY IN JAPAN, by Otis Cary, 2 vols., \$5.00.
5. EVERY-DAY JAPAN, by Arthur Lloyd, \$3.00.
6. JAPANESE EDUCATION, by Baron Kikuchi, \$1.25.





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Spencer, David S

The Japan mission of the Methodist E  
Church. Edited by David S. Spencer.  
York, Board of Foreign Missions of the  
Methodist Episcopal Church [1910]  
64p. illus., ports. 18cm.

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